Analysis of culture shock in intercultural communication studies (case study of students from Banggai Islands Communication Science Study Program, Faculty of social and Political Sciences, University of Muhammadiyah Luwuk)

Nada Rahmi Safira Julyanti [a,1,*], Ken Amasita Saasdjad [b,2], Suanti Tunggala [a,3]

[a] Communication Studies Program, University Muhammadiyah Luwuk Banggai, Indonesia

[b] Government Science Study Program, University Muhammadiyah Luwuk Banggai, Indonesia

[1] nadasafira933@gmail.com*; [2] kenamasitasaadjad@gmail.com; [3] suantitunggala@gmail.com

* corresponding author

ABSTRACT

This study aims to determine how proud students of the Archipelagic Communication Studies Program, Faculty of Social and Political Sciences, Muhammadiyah University, Luwuk, face culture shock. The method used in this study is a mix method that combines descriptive qualitative and quantitative data analysis and the data sources are primary data and secondary data. While the sample and population amounted to 14 people using sampling techniques, namely observation, questionnaires and documentation. For data analysis in this study using qualitative descriptive data analysis techniques that use tables of distribution of respondents' responses which are then explained based on phenomena at the research site. The results showed that the respondents were able to pass the stage of culture shock well and showed the final percentage of 75.09%.

1. Introduction

The Communication can never be separated from human life. Humans need communication to interact with other social beings wherever they are (Solomon & Theiss, 2020). According to Communication Xu (2020) is created both through verbal and non-verbal messages that occur in social creatures and do not escape the help of the surrounding environment. In Intercultural communication is defined as a communication situation between individuals or groups that have different language and cultural origins (Paternotte et al., 2017). It derives from the following basic definition: communication is an active relationship built between people through language, and the intercultural means that communicative relationships are between people from different cultures, where culture is a structured manifestation of human behavior in social life in specific national and local contexts, e.g. political, linguistic, economic, institutional, and professional (Griffin et al., 2018).

In intercultural communication there is a phenomenon of culture shock where individuals experience a process of cultural adaptation. According to Biletska (2021) the adaptation process will affect a person's identity. Culture, communication, and identity are three things that are continuous (Bloom, 2020). How a person adapts will affect his point of view in looking at a problem. In this context, communication is where all cultures are studied, both verbally and non-verbally.

Intercultural communication plays an important role in how effective and efficient the adaptation process (Braslauskas, 2020).

However, culture shock or cultural shock or cultural shock is something that will certainly be experienced by the individual when moving and adapting to a new culture that he or she encounters consciously or unconsciously. According to Oberg in Xu (2020), culture shock is a disease suffered from living outside its cultural environment, and in the process of adjusting to its new environment. A person who enters a new environment will feel a sense of anxiety and fear (Wang et al., 2019). If the anxiety is not addressed immediately, it will become stressed and continue to have difficulty in adapting to the new culture (Campelo et al., 2018).

In his life, students are required to adapt to the circumstances he encounters in his residence. Cultural differences between the place of origin and destination is an obstacle that must be overcome for students who will study at the University of Muhammadiyah Luwuk (Varhelahti & Turnquist, 2021). Language differences are a problem that will definitely be faced. In Banggai Regency, the islands daily use Banggai language, while in Luwuk itself has used a lot of Indonesian but there are still those who use local languages such as Saluan Language (Utama et al., 2021). The more crucial difference is the difference in the style of speaking or dialect of the language. Although it has used Indonesian but still feels different because for students who have just come to Luwuk still sound rowdy and extend the end of the spoken word (Zechner & Evanini, 2019). Because of the differences in languages and dialects that sound very different, there is a lack of confidence at the beginning of starting a conversation and if you have to, at the beginning of starting a conversation and even if you have to start a conversation sometimes the message conveyed is less Effective so that the feedback received also becomes less effective (Bashori et al., 2020). Facing a different culture, there is a phase that will be experienced by students from Banggai Islands. An anxiety when it comes to a foreign culture is called a culture shock or culture shock.

Based on the above explanation, it can be concluded that cultural differences do have an impact on the communication process in others with different cultural backgrounds, which is what will inhibit the process of adjusting because each ethnicity has a very different language and way of communicating (Del Giacco et al., 2020). Language is the key to social interaction or social interaction. Language is used to introduce itself when entering a new territory or place. In this case study, the source experienced culture shock where he had difficulty adapting to the intercultural communication process or felt uncomfortable in conducting intercultural communication process because the source felt insecure when using the typical dialect of his area when talking to other students who are not from Banggai Islands so that the message in communicating became less effective, which both sources felt uncomfortable with the way of getting along or Luwuk natives because they are more likely to be individualism and rarely to start associating with non-local students, so that the form of communication that takes place only around the luwuk student group with others and students from the islands and others (Hébert, 2019). However, they seemed to be in high uniform because they like to group only with each other. Unlike the proudness of the proud as immigrants, they are more likely to be warm and embrace anyone who wants to be friends even if the new person he knows in a new environment. This happens of course because of the differences in cultural background owned by banggai island students and Luwuk students (Varhelahti & Turnquist, 2021). The discussion about culture shock is very interesting because it's something that we rarely realize that we are experiencing culture shock when we are in a new place and are not used to the surroundings or still bring habits from old places to new places. Seeing the effects of culture shock that can be experienced by Banggai Islands students, it is important to see how the adaptation that has been done by Banggai Islands students who have lived in Luwuk for a long time (Siska, 2021). It is hoped that this research can be a reference to how the interaction process experienced by Banggai Islands students at muhammadiyah university luwuk.

From this background, so researchers are interested in conducting research on Culture Shock Analysis in Intercultural Communication Studies (Case Study of Students From Banggai Islands Communication Science Study Program, Faculty of Social and Political Sciences, University of Muhammadiyah Luwuk).

2. Theoretical Framework

2.1. Intercultural Communication

Communication and culture are two inseparable concepts. The center of communication and cultural attention lies in the variety of steps and ways humans communicate across human communities or social groups. The transfer of communication uses message codes, both verbal and non-verbal, which are naturally used in all contexts of interaction (Kartika et al., 2021). The center of attention to the study of communication and culture also includes how to explore meaning, patterns of action, and how meanings and patterns are articulated in a social group, cultural group, political group, educational process, even a technological environment involving humans (Liliweri, 2016).

2.2. Cultural Influences on Communication

Culture as a guide and claimant certainly provides a different experience for individuals who have different cultures, the difference can be described from the pattern of thinking, behavior, how to eat, how to dress and so on (Potts, 2019). Sihabuddin said that when we communicate mostly by culture, people from different cultures will communicate differently.

There are three important characteristics of culture: culture can be learned, culture is interchangeable, and it grows and changes Liliweri (2016) : (a) Culture is studies, Cultural traditions, values, beliefs, and standards of behavior are all created by human creation and not just inherited instink, but through educational programs by cultural means. (b) Culture is exchanged, In the interaction and association between people each person represents his group and shows the advantages of his cultural advantages and allows others to learn it. (c) Culture grows and develops, Every culture continues to be grown by the owners of culture, therefore culture continues to change.

Culture itself is related to the way humans live, every activity in human daily life is a reflection of human culture itself. Indonesia is a country with a variety of cultures, the existence of various cultures makes Indonesia can not be described or represented by one culture only (Khairiah, 2020). In its health, indonesian people will always meet and relate to individuals from different cultures (Servaes, 2020). Someone who comes from Central Sulawesi every behavior will certainly reflect his culture, as well as someone from South Sulawesi will certainly reflect his Bugis culture, or someone who comes from Gorontalo.

2.3. Effective Intercultural Communication

The purpose of communication can be achieved if there is a communicator's success in conveying his message. The achievement of this communication goal can be seen from the extent to which a communicant has the same understanding in the meaning of the message conveyed by a communicator (Wello et al., 2017). Same with communication. Intercultural, it is said to be successful if communicators and communicant have a common understanding of the message conveyed in communication activities. Being able to minimize misunderstandings in intercultural communication is effective intercultural communication (Yang, 2020).

According to Liliweri (2016) is presents several conditions in achieving effective intercultural communication, these conditions are: (a) Desire to create a climate of communication, The communication climate consists of dimensions, namely positive feelings, cognitive dimensions, behavioral dimensions. The positive dimension contains feelings of fairness, fun, security, acceptance, and low levels of anxiety. The cognitive dimension covers the level of trust that we bring in the atmosphere of communication such as expectation, certainty, understanding, and fulfilling curiosity. The dimensions of behavior are seen in actions and time skills of communicating through words and deeds. (b) Answer some cultural question communicate, During the activity of intercultural communication will always begin with concerns about the identity of the individual who will communicate with us. To build comfort in this intercultural communication process by determining some communication skills. Identify the type of communication skills by determining whether he comes from a culture with a low context culture pattern or high cintext culture. Ensuring these types of communication skills by making sure which communication skills you find

most difficult, those skills that must be learned and then practiced. (c) Cognitive variables personal variables, and the effectiveness of intercultural communication, In the practice of intercultural communication there is always concern about communicant. This is because we are not really the person who is our interlocutor, so we think of him as someone else. Every time we think of our interlocutor as someone else then our sapr always we value unfriendly, new people or strangers. (d) Understanding Culture Shock, According to Oberg in Xu (2020), culture shock is a disease suffered from living outside its cultural environment, and in the process of adjusting to its new environment. Another understanding was expressed by Adler in Furnham (2019) that culture shock is a framework of emotional reactions caused by the loss of reinforcement from the old culture due to misunderstandings in different new experiences. Culture shock is not only a negative reaction that a person feels, but also a learning process. According to Ward (2020) says that culture shock is an important process that must be passed by individuals who move to a new environment. The individual must be able to face social, psychological, and philosophical problems from cultural differences (Cupsa, 2018).

Stages of Cultural Shock, Culture shock has several stages that will be passed by individuals who experience it. According to Mundeza (2021) there is categorizes the phases of culture shock into five parts: (a) Contact Stage, In this phase the individual still has a great attachment to the culture of origin. This phase is characterized by the perception of happiness and pleasant shadows shown in the new environment and experiences. He imagined his new environment to have values or cultures that were in harmony with where he came from and removed all fears of cultural differences that he would encounter. The perceived harmony between a new culture and previous experiences makes individuals think more about cultural similarities than differences (Sarhan et al., 2020). The existence of this feeling of cultural similarity is what makes a person's behavior tend to behave the same as where he came from. (b) Disintegration Stage, This phase is also called the transition period which is characterized by a sense of confusion and difficulty in recognizing and familiarizing the new environment (R.Charvin, 2014). The differences are increasingly real such as in behaving, values, attitudes that then interfere with the perception of students from Banggai Islands Communication Science Study Program, Faculty of Social and Political Sciences, University of Muhammadiyah Luwuk. These cultural differences make them feel a conflict in their perception and increasingly frustrated because intrapersonal abilities and social views shrink. (c) Re-Integration Stage, This phase is characterized by a strong rejection of the second culture. In this stage a person will be so disliked by what is with his new culture but do not understand about the culture of both.

The choices made are certainly based on the intensity of the experience, the resilience of the individual in general and the guidance given by others about themselves and their environment. (d) Autonomous Stage, This stage is characterized by increased sensitivity to the understanding of culture in its new environment. Individuals begin to be able to get along with their new culture, do not withdraw from their environment and feel able both verbally and non-verbally to understand others around them. Although the individual's ability and understanding of the new culture around him is not as deep and as far as how he feels, he has been able to even increase the level of pleasure in his new culture to rise higher than before. This stage forms a feeling for a person towards his new environment and has felt comfortable and safe in his status despite being in an environment that has cultural differences with him (Evans, 2010). (e) Independent Stage, The last stage in the culture shock phase is characterized by attitudes, behaviors and emotions that students from Banggai Islands District Of Communication Science Study Program, Faculty of Social and Political Sciences, University of Muhammadiyah Luwuk are free but not affected by the new environment. Remain himself with his cultural characteristics without rejecting his new culture (Wahyuni & Anshori, 2021). One can fully accept and like the differences and similarities regarding a culture. One is also able to put expressions such as being humorous, creative and other abilities according to the situation. One is also able to actualize oneself and carry out responsibilities in various situations, the most important thing in this stage is that one has the ability to continue to transition in life to a new dimension and find the way to continue to explore human diversity. Based on the description above, it can be concluded that the phases of culture shock have continuity between each other, namely: the contact stage, integrity stage, reintegrity stage, autonomy resistance and independent stage.

3. Method

In this study, the approach carried out is a mix of methods that combine data analysis quantitatively and in a qualitative descriptive by describing or describing the data that has been collected, while the data obtained through the questionnaire list shared with respondents, so that it is arranged systematically and will facilitate in research (Sugiyono, 2018a). According to Nasition in Sugiyono (2018) stated "the analysis has begun since formulating and explaining the problem, before jumping in the field, and continues until the writing of the results of the study." To be more efficient, relevant and accurate, data analysis is based on the type of data source collected. For documentation data is reduced or grouping data, display data by displaying in the form of images, charts, tables and so on, then verification is carried out to obtain a conclusion picture of percentage determination facilitates conclusion withdrawal using the formula:

$$P = f/n \times 100\%$$

Information:

P = Percentage

f = The number of respondents who choose an answer

N = Total number of respondents

100% = Fixed number

If the data is presented in percentage form, the determination of the classification of respondent answers is as follows:

1% - 20% = Very bad

21% - 40% = Not good

41% - 60% = Neutral

61% - 80% = Good

81% - 100% = Very Good

Questionnaires are used by researchers as research instruments, the method used is with closed questionnaires. Instrument questionnaires must be measured the validity and reliability of the data so that the research produces valid and reliable data. A valid instrument means that it can be used to measure what should be measured, while a reliable instrument is one that if used multiple times to measure the same object will produce the same data. The instrument used to measure the variables of this study using a 5-point likert scale. Respondents' answers are a choice of five alternatives, namely:

1. SS: Very Suitable

2. S: According to

3. N: Neutral

4. TS: Not Appropriate

5. STS: Very Unsuitable

Each answer has the following values:

1. SS: 5

2. S: 4

3. N: 3

4. TS: 2

5. STS: 1

Validity means the sanctity of the measuring instrument with what is to be measured, meaning that the measuring instrument used in the measurement can be used to measure what is to be measured. So validity is how far a tool can measure the thing or object it wants to measure. Rehabilitation means having a trustworthy nature. A measuring instrument is said to have rehabilitation if It is used many times by the same researcher or by other researchers but gives the same results. So rehabilitation is how far the consistency of the measuring instrument can give the same results in measuring in the same terms and objects.

Data collection techniques are the most strategic step in research, because the main purpose of this research is to obtain data. Without knowing the data collection technique, then the researcher will not get data that meets the data set (Sugiyono, 2018a), Then the data collection techniques that will be carried out are: (a) Observation, According to Sugiyono (2018b) stated that observation is the basis of all science. Scientists can work only on the basis of data, namely facts about the world of reality obtained through observation. (b) Questionnaire, Questionnaire is a data collection technique that is done by giving a set of written statements to respondents for answer. Questionnaires are used by researchers as research instruments, the method used is with closed questionnaires. Instrument questionnaires must be measured the validity and reliability of the data so that the research produces valid and reliable data. A valid instrument means that it can be used to measure what should be measured, while a reliable instrument is an instrument that if used several times to measure the same object will produce the same data. (c) Dokumentasi, Documentation according to Sugiyono (2018) is a way used to obtain data and information in the form of books, archives, documents, writing numbers and images in the form of reports and information that can support research. Documentation is used to collect data and then examined.

4. Results and Discussion

Based on table 1 on the recapitulation of culture shock analysis in banggai islands students at Muhammadiyah Luwuk University, Communication Science Study Program.variable that from the results of respondent statements amounting to 15 tables with an average value of 1,126.37 so that the percentage obtained amounted to 75.09% in this case can be described from table 8 to table 22, where in table 8, respondents are still happy with the new environment here respondents enter the initial stage of the contact stage, with a percentage result of 72.85% in the good category then in table 9 percentage obtained, which is 54.28% with a neutral category where some respondents are already aware of cultural differences and some respondents have not realized cultural differences here respondents enter the initial stage of contact, then in table 10 produces a percentage of 72.85% with a good category with respondents' statements still carried away from the place of origin and at this stage.

Table 1. Recapitulation of culture Shock (Source: Research Primary Data August 2021)

Table	Answer Percentage	Category
8	72,85%	Good
9	54,28%	Neutral
10	72,85%	Good
11	70%	Good
12	60%	Neutral
13	58,57%	Neutral
14	82,85%	Very Good
15	74,28%	Good
16	74,28%	Good
17	80%	Good
18	82%	Very Good
19	71,42%	Good
20	77,14%	Good
21	72,85%	Good
22	81,42%	Very Good
Average 1,126.37 : 15 = 75.09%		
Good Category		

The respondent experienced culture shock The contact stage, the next in table 11 produces a percentage of answers of 70% with good categories where the respondent's statement, confused by the difference in language in the new environment and here respondents experience the second stage of culture shock that is the stage of disinctity, then in table 12 with a percentage result of 60% in the neutral category where the statements of some respondents feel insecure with different dialects and some feel confident with the dialect that is different at this stage is called the stage of disinteity, then in table 13 the percentage of answers is 58.57% with the neutral category baahwa statement respondents still feel unfamiliar with the habit of getting along and some respondents still feel comfortable with the new habits of getting along and here respondents experience a stage of integrity, Furthermore, in table 14, the answer percentage result is 82.85% with an excellent category where respondents feel longed for the place of origin and here respondents have entered.

The third stage is the re-integrity stage, then in table 15 with a 74.28% answer percentage which is categorized as good that the statement of respondents who feel unfamiliar with the new environment here respondents experience a re-integrity stage, then in table 16 with a statement of answer percentage of 74.28% with a good category, then in table 17 with respondent statements began to be able to communicate with the surrounding environment and here respondents experienced the fourth stage, namely the economic stage. With the answers obtained amounted to 80% in the good category, next in table 18 with a percentage of answers of 82% with excellent categories based on the results of respondent statements that feel they have begun to be able to slowly accept habits in the surrounding environment and at this stage respondents experience the autonomous stage, then in table 19 with a percentage of answers of 71.42% with good categories that respondents began to be able to slowly adapt to the new culture and here respondents experienced the autonomous stage, then in table 20 with a percentage of answers of 77.14% with a good category that respondents have been able to adapt to the surrounding environment and here respondents experience independent stages, and in table 21 the percentage of answers is 72.85% with a good category where respondents feel they are able to use dialects that are in accordance with the surrounding environment and at this stage are called independent stages, Furthermore, in table 22 with a percentage of answers of 81.42% with an excellent category based on respondents' statements that respondents feel they can control attitudes and behavior and this becomes the last stage of culture shock which is the independent stage.

Culture Shock or cultural shock or cultural shock is a process of adaptation of two different cultures, individuals who are accustomed to culture A (Banggai Islands) suddenly have to move to a place with a state of culture B (Luwuk Banggai) or a different culture. So here individuals are required to adapt to different cultures either in language, how to communicate verbally or non-verbally, delivery of messages directly or through the media, association, how to convey messages and feedback and habits (Tuncel & Paker, 2018). In the process of cultural adaptation, There are 5 stages, namely the contact stage where an individual is still happy with his new environment and some have been able to find cultural differences but some have also not been able to find cultural differences and the percentage results of this stage can be seen in tables 8, 9 and 10 then there is a stage of disinte integrity which is the stage where the individual begins to feel uncomfortable with the new culture and the percentage results of this stage can be seen in table 11, 12 and 13 then there is a stage of re-integrity which is the stage where the individual strongly rejects cultural differences ranging from how to communicate or association with the new environment and at this stage the individual can withraw from the new environment and the percentage results of this stage can be seen in tables 14, 15 and 16 further in the autonomous stage that is at this stage the individual begins to slowly accept cultural differences and The percentage results of this stage can be seen in tables 17, 18 and 19 and lastly the independent stage is that individuals can adapt to the new culture, communication and ways of getting along and the percentage results of these stages can be seen in tables 20, 21 and 22.

Based on the results of observations by researchers that students from Banggai Islands district communication science study program who are studying at the University of Muhammadiyah Luwuk can pass the stages of culture shock in accordance with experience, mental, confidence and ways of carrying themselves individually built by the surrounding environment. Which at certain stages there are some individuals who can pass it easily because of factors of the individual itself

such as individuals have a high sense of confidence, individuals have a strong mentality and individuals have good self-bearers (Park & Corn, 2017). Although some individuals also feel these stages make him feel restless, stressed by the difference of dialect, language, how to communicate and withdraw from his environment until they can give up the adaptation process but the individual can get through it all. individuals can adjust to the language, association or lifestyle of the surrounding environment. Individuals successfully adapt dialects and fluently to communicate with the surrounding environment and already feel confident with different dialects because here individuals can already accept differences from both cultures. Individuals no longer only communicate with fellow groups of students from Banggai Islands district but can already communicate with the new cultural environment.

5. Conclusion

From the results of the discussion in this study, it can be concluded that the culture shock experienced by each individual can be overcome with mental abilities, self-confidence, experience, how to carry each individual. Individuals must strengthen themselves and ensure themselves will be able to go through this process of cultural adaptation (Xu, 2020). Do not feel insecure with different dialects and not confident with association because you feel unable to communicate well in the surrounding environment because of the incompetence of the individual will certainly produce a good ability if you keep trying and over time will get used to doing it every day (Biletska et al., 2021). Continue to learn to communicate with people from different cultures then the adaptation process that will be passed will not feel heavy and individuals will be able to fully accept cultural differences and also find cultural similarities (Juliano, 2015). By accepting a new culture can make individuals able to put expressions such as being humorous, creative and other abilities according to the situation. The individual is also able to actualize himself and carry out responsibilities in various situations, the most important thing here is when the individual has the ability to continue to transition in his life to a new dimension and find steps to continue to explore human diversity.

Acknowledgement

References

Bashori, M., van Hout, R., Strik, H., & Cucchiarini, C. (2020). Web-based language learning and speaking anxiety. *Computer Assisted Language Learning*. https://doi.org/10.1080/09588221.2020.1770293

Biletska, O., Lastovskyi, V., & Semchynskyy, K. (2021). Intercultural communication competence. *Linguistics and Culture Review*, *5*(S4). https://doi.org/10.21744/lingcure.v5ns4.1874

Bloom, P. (2020). Identity, Institutions and Governance in an AI World. In *Identity, Institutions and Governance in an AI World*. https://doi.org/10.1007/978-3-030-36181-5

Braslauskas, J. (2020). Effective creative intercultural communication in the context of business interaction: Theoretical and practical aspects. *Creativity Studies*, *13*(1). https://doi.org/10.3846/cs.2020.12094

Campelo, A., Reynolds, L., Lindgreen, A., & Beverland, M. (2018). Cultural heritage. In *Cultural Heritage*. https://doi.org/10.4324/9781315107264

Cupsa, I. (2018). Culture Shock and Identity. *Transactional Analysis Journal*, *48*(2). https://doi.org/10.1080/03621537.2018.1431467

Del Giacco, L., Anguera, M. T., & Salcuni, S. (2020). The Action of Verbal and Non-verbal Communication in the Therapeutic Alliance Construction: A Mixed Methods Approach to Assess the Initial Interactions With Depressed Patients. *Frontiers in Psychology*, *11*. https://doi.org/10.3389/fpsyg.2020.00234

Evans, M. (2010). Framing international conflicts:Media coverage of fighting in the Middle East. *International Journal of Media & Cultural Politics*. https://doi.org/10.1386/mcp.6.2.209_1

Furnham, A. (2019). Culture Shock: A Review of the Literature for Practitioners. *Psychology*, *10*(13). https://doi.org/10.4236/psych.2019.1013119

Griffin, E., Ledbetter, A., & Sparks, G. G. (2018). A First Look At Communication Theory, 10th Edition. In *McGraw-Hill.*

Hébert, L. (2019). An introduction to applied semiotics: Tools for text and image analysis. In *An Introduction to Applied Semiotics: Tools for Text and Image Analysis*. https://doi.org/10.4324/9780429329807

Juliano, S. (2015). Jurnal Ilmu Politik dan Komunikasi. *Komunikasi Dan Gender: Perbandingan Gaya Komunikasi Dalam Budaya Maskulin Dan Feminim*.

Kartika, R., Liliweri, A., & Wahid, U. (2021). Communication Practices of Single Mothers in Carrying Out Their Dual Roles. *International Journal of Progressive Sciences and Technologies*, *25*(1). https://doi.org/10.52155/ijpsat.v25.1.2823

Khairiah, M. (2020). Louiz Zamperini's American Dreams as Reflected in the Film Unbroken. *Commicast*, *1*(2), 33. https://doi.org/10.12928/commicast.v1i2.2727

Liliweri. (2016). Elemen Komunikasi. *Elemen Komunikasi*, *4*.

Mundeza, R. S. (2021). Process of Student Adaptation of Culture Shock. *Journal La Sociale*, *2*(2). https://doi.org/10.37899/journal-la-sociale.v2i2.386

Park, G. H. M., & Corn, A. A. (2017). Positive psychology. In *Applied Exercise Psychology: The Challenging Journey from Motivation to Adherence*. https://doi.org/10.4324/9780203795422

Paternotte, E., van Dulmen, S., Bank, L., Seeleman, C., Scherpbier, A., & Scheele, F. (2017). Intercultural communication through the eyes of patients: experiences and preferences. *International Journal of Medical Education*, *8*. https://doi.org/10.5116/ijme.591b.19f9

Potts, T. (2019). Popular culture. *Year's Work in Critical and Cultural Theory*. https://doi.org/10.1093/ywcct/mbz018

R.Charvin. (2014). *"The Ukrainian Question and the West: Moving Toward Total Disintegration of International Law". 43–53*(East View).

Sarhan, N., Harb, A., Shrafat, F., & Alhusban, M. (2020). The effect of organizational culture on the organizational commitment: Evidence from hotel industry. *Management Science Letters*, *10*(1). https://doi.org/10.5267/j.msl.2019.8.004

Servaes, J. (2020). Handbook of communication for development and social change. In *Handbook of Communication for Development and Social Change*. https://doi.org/10.1007/978-981-15-2014-3

Siska, S. (2021). Hierarchy of human needs in the main character of beauty is a wound by Eka Kurniawan. *Commicast*, *2*(1), 1. https://doi.org/10.12928/commicast.v2i1.2734

Solomon, D., & Theiss, J. (2020). Culture and Interpersonal Communication. In *Interpersonal Communication*. https://doi.org/10.4324/9780203147832-10

Sugiyono. (2018a). Metode Penelitian Kombinasi (mixed Methods). In *Alfabet*.

Sugiyono. (2018b). Sugiyono 2018:8 metode kuantitatif. In *Journal of Chemical Information and Modeling* (Vol. 53, Issue 9).

Tuncel, İ., & Paker, T. (2018). Effects of an intercultural communication course in developing intercultural sensitivity. *International Journal of Higher Education*, *7*(6). https://doi.org/10.5430/ijhe.v7n6p198

Utama, B., Zulkifli, A., Amqam, H., Wahiduddin, Arsunan Arsin, A., & Saleh, L. M. (2021). The influence of interpersonal communication on the prevention action of dengue hemorrhagic fever (Dhf) in meo-meo public health center of baubau city. *Indian Journal of Forensic Medicine and Toxicology*, *15*(1). https://doi.org/10.37506/ijfmt.v15i1.13529

Varhelahti, M., & Turnquist, T. (2021). Diversity and Communication in Virtual Project Teams. *IEEE Transactions on Professional Communication*, *64*(2). https://doi.org/10.1109/TPC.2021.3064404

Wahyuni, I., & Anshori, A. (2021). Student response of Medan State University to independent campus discussion. *Commicast*, *2*(2), 110. https://doi.org/10.12928/commicast.v2i2.3352

Wang, J., Aenis, T., & Siew, T. F. (2019). Communication processes in intercultural transdisciplinary research: framework from a group perspective. *Sustainability Science*, *14*(6). https://doi.org/10.1007/s11625-019-00661-4

Ward, C., Bochner, S., & Furnham, A. (2020). The Psychology of Culture Shock. In *The Psychology of Culture Shock*. https://doi.org/10.4324/9781003070696

Wello, M. B., Nur, S., & Azis, A. (2017). Intercultural communication at higher education context: Portraits and practices. *International Journal of Language Education*, *1*(2). https://doi.org/10.26858/ijole.v1i2.4310

Xu, Y. (2020). Introducing language and intercultural communication. *Language and Intercultural Communication*, *20*(4). https://doi.org/10.1080/14708477.2020.1766849

Yang, P. (2020). Intercultural responsiveness: Learning languages other than english and developing intercultural communication competence. *Languages*, *5*(2). https://doi.org/10.3390/languages5020024

Zechner, K., & Evanini, K. (2019). Automated speaking assessment: Using language technologies to score spontaneous speech. In *Automated Speaking Assessment: Using Language Technologies to Score Spontaneous Speech*. https://doi.org/10.4324/9781315165103